THE PRINCIPLES OF CHRISTIAN RELIGION

Explained to the Capacity of the Meaneſt.

By *Thomas Gonge*, Miniſter of the Goſpel.

John 17. 3.

This is life Eternal to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent.

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THE Principles OF CHRISTIAN RELIGION EXPLAINED.

Quest. WHo is the Maker of all things?

Anſ. God. Gen. 1. 1. Col. 1. 16. By him were all things created that are in Heaven, and that are in Earth.

Q. What is God?

A. *God is a Spirit of infinite perfection.*

God is ſaid to be a *Spirit*. Firſt *Negatively*, to intimate that he is not a body or material ſubſtance. Secondly, by way of reſemblance: Spirits being the moſt perfect and excellent of all created beings are the fitteſt to repreſent the incomprehenſible God to our narrow conceptions.

God is ſaid to be a *ſpirit of perfection*, or *perfect ſpirit*, thereby to exclude all manner of imperfections, and including all manner of perfections and excellencies.

In that he is a Spirit of *infinite* perfection, thereby is implied, that there is no meaſure or bounds ſet to his perfection. Whereby he is diſtinguiſhed from the glorious Angels, and the ſouls of the Saints in Heaven, which though they are perfect ſpirits, yet their perfection is limited. Whereas Gods perfection is beyond all meaſure, being infinite.

Q. How many Gods are there?

A. *There is one only God.*

2 Cor. 8. 4. *There is none other God but one.*

Q. How many Persons are there in the God-head?

A. *Three, the Father, the Son, and the Holy Ghost.*

Though there be but one God in substance, and essence, yet there be three distinct persons subsisting in that one God-head. This appeareth from Christs own testimony in *Mat.* 28. 19. where he gives commission to his Apostles to *teach all nations and Baptize them in the name of the Father, of the Son, and of the Holy Ghost.* See likewise 1 *Joh.* 5. 7. That God should be one in essence and three in Persons, is a Mystery not to be comprehended, yet ought to be believed, being so plainly revealed in the Word.

Q. How is God farther set forth unto us in his Word?

A. 1. *By his Properties.* 2. *By his Works.*

The Properties of God are certain Excellencies attributed to him: as when he is said to be Eternal, Almighty, Merciful, Just, &c.

Q. What are the kinds of Gods Properties?

A. 1. *Incommunicable.* 2. *Communicable.*

Incommunicable properties are such Excellencies, which are so proper to God alone, as in no respect they can be attributed or communicated to any other. As *Eternity*, without beginning; *Immutability*, not subject to any change; *All-sufficient*, not only for himself, but for all others; *Omnipotency*, able to do all things; *Ubiquity*, to be every where present. These and such like are excellencies proper only to God, and cannot be communicated to the Creature.

Communicable Properties are certain Excellencies in God, communicated also to creatures, as *Power*, *Wisdom*, *Holiness*, *Justice*, &c. Thus *Sampson* was a strong man, *Solomon* a wise man, *Noah* a just man, &c. But yet there is a great difference between these *communicable Properties*, as they are in God, and as they are in the creature.

1. They are in God *Originally*, he is the primitive fountain of them all, who hath what he hath in and from himself. Thus all these Properties in God are his very essence.

2. They are all in God *infinitely*, without any limits or bounds. He is *infinite* in power, wisdom, holiness, justice, &c. But in the creature they are,

1. *By participation*, they receive all their excellencies from God. *What hast thou that thou didst not receive*, 1 Cor. 4. 7.

2. *By measure.* The Creature that hath the most, and best excellencies, hath but a stinted measure, *Eph.* 4. 7.

Q. To

Q. To what heads may the works of God be brought?

A. *Creation and Providence.*

Q. What is meant by Gods creating things?

A. *A making them out of nothing.*

To create is to give a being to things that never were, and that out of nothing. Which kind of making things out of no-things is proper to God: thereby the Lord sheweth himself to be the true God.

Q. What things did God so make?

A. *All things.*

This the Apostle expresly avoucheth, *Col.* 1. 16. *By him were all things Created that are in Heaven, and that in Earth, Visible and Invisible.* If the excellency of many creatures, the greatness of others, the multitude of all together, be duly considered, it must needs be granted, that herein the Lord sheweth himself to be a God indeed; the only true God. None else can do the like.

Q. By what did God make all things.

A. *By his Word.*

Gen. 1. 3. 6. *God said, Let there be light, and let there be a Firmament, and it was so.* and *Psal.* 33. 6. *By the Word of the Lord were things made.* By *Gods word* we understand the manifestation of his Will. For God is said to speak not properly, but after the manner of man. Men use must commonly to express their mind and will by speaking. When God did manifest and declare his will, that such and such things should be, instantly they were; and they were so as God would have them.

Q. What was that estate wherein God made all things?

A. *Very good.*

The Holy Ghost expresly noteth, that at the end of every day God took a thorow view of the particular works which he had made, and found them to be good; *Gen.* 1. 4, 10, &c. This is to be noted to justifie God against all the evil that is in the World. Many creatures are now evil. But as God made them they were not so: all evil hath risen from the creatures.

Q. Werein consisteth the Providence of God?

A. 1. *In preserving Creatures.* 2. *In well ordering them.*

For the preserving of Creatures, if God did not sustain, and maintain them, they would soon come to nought. In this respect it is said, *In him we live, and move, and have our being,* Act. 17. 28.

Q. What doth God by his Providence order?

A. *All things whatsoever.* Psalm. 113. 6.

The Providence of God extends as far as his Creation; as all things were created by God; so all things are ordered by him. As the high and great things in the highest Heaven: So the greatest things on earth, (*Dan. 2. 21. He removeth Kings, and setteth up Kings.*) Yea, and the meanest things also, as *the very colour of hairs*, Mat. 5. 36.

Q. What is that end whereunto God directeth all things.?

A. 1. *His own glory.* 2. *His Children good.*

Gods glory is the most principal and supreme end of all. At that he aimed in giving the first being to his creatures: And at that also he aimeth in all things that are done at any time in any place.

His childrens good is the next subordinate end. In regard whereof, *all things* are said to *work together for their good*, Rom. 8. 28.

Q. In what estate did God make man at first?

A. 1. *In a very good and happy estate.*

Gen. 1. 31. It is said, *After God had made man, he overlooked every thing that he had made, and behold it was very good.*

Q. Wherein did mans happiness especially consist, in which he was at first made.

A. *In that he was made after the Image of God, which consisted in perfect knowledg, true holiness, and righteousness*, Gen. 1. 26, 27. Col. 3. 10.

Man at first had knowledg of all things necessary for the glory of God, and his own good; and was likewise made holy and righteous, and without sin.

Q. Did man always continue in that holy and happy estate?

A. *No; he fell from it by transgressing that Comandment of God, in eating the forbidden fruit*, Gen. 3. 3. *&c.*

The sin especially lay in disobeying the command of God; which commandment he gave him for the trial of his obedience. Many may possibly think this sin a light matter, and are apt to charge God with severity for punishing man so sorely for so small an offence. But if they shall consider the manifold sins infolded in that Transgression, they must acknowledg it a very heinous sin. For

There

1. There was *infidelity* therein, in that they believed not Gods word. For though God had said, *In the day thou eatest thereof thou shalt surely die.* Gen. 2. 17. yet they believed not that they should die, but made some question and doubt thereof.

2. *Sottish credulity* in giving credit to the Devil: God had said, *ye shall surely die.* And the Devil said, *ye shall not surely die.* Yet the woman, and so also the Man, thorow her perswasion, gave more credit to the Devil the Father of lyes, than to God the Father of truth.

3. *Pride and Ambition*, desiring to be as Gods. For when the Devil said, *ye shall be as Gods, knowing good and evil*, they were so puffed up therewith, that they transgressed.

4. *Theft.* For they took that which was none of their own, but by a special reservation kept from them. For God had expresly forbidden them to eat of that tree, *Gen.* 2. 17.

5. *Murther.* Our first Parents by eating that forbidden fruit brought death, not only upon themselves, but upon all their posterity. Yea, as much as in them lay, they thereby implunged themselves and all their posterity into hell fire. By these you may judg of the greatness of the sin of our first Parents.

Q. Is Adams postrity guilty of that sin?

A. *Yea, Adams sin is imputed to all his posterity.*

By ones mans disobedience many were made sinners, Rom. 5. 19. That is, by the transgression of *Adam*, the first man, *many*, even all that have or shall come from him, are justly accounted sinners.

Q. How can Adams posterty be gulty of his sin?

A. 1. Adams *was a publick person in that business.*

He stood not in his own room alone, but in the room of all mankind. He was the great representative of the world, so that he sinning, we sinned in and with him.

2. We were all in the loins of *Adam* when he sinned.

And so by the law of generation sinned in him, and in him deserved eternal condemnation.

Q. What is sin in genrall?

A. *Sin is a transgression of the Law.*

Thus doth an Apostle expresly define it, 1 *Joh.* 3. 4. The law is a manifestation of the will of God, declaring what he would have man to do, or not to do; therefore to transgress the Law is to offend God, and to sin against his express Will.

Q. What are the kinds sin?

A. *Original and actual.*

Q. What is Original sin?

A. *That corruption of nature wherein all are conceived and born.*

It is the immediate effect of *Adams* first sin, and the principal cause of all other sins, in which respect it is call'd *Original*, because it is the spring from whence all actual sins issue and flow Of this Original corruption did *David* speak in *Psa.* 51. 5. *Behold I was shapen in iniquity, and in sin did my mother conceive me.* Never was any that came from *Adam* (Christ only excepted, who was conceived by the Holy Ghost) free from this sin. As every creature receiveth the nature and disposition of their kind, and stock; thus Lyons a ravenous disposition, Dogs a doggish disposition; So the Children of sinful man a sinful disposition, an inclination rooted in their natures to all kinds of sin: which continueth in them as long as they live, and is never quite rooted out of any so long as he continueth here on earth: which the Lord in his wisdom has so ordered,

1. That thereby they may be the more humbled, and kept from spiritual pride.

2. That they might have more frequent occasions of going to God by Prayer for help and strength against the working of coruption in them.

Q. What is actual sin?

A. *A particular breach of Gods Law.*

Q. How many waies do men fall into actual sins?

A. 1. *By omitting, or not doing the good which God in his Word requireth.*

2. *By committing, or doing the evil which God in his Word hath forbidden.*

3. *By a sinful manner of performing that which is good.*

The best duties we take in hand are exceedingly corrupted through our failing in the manner of performing them.

Q. What is the punishment of sin?

A. *All Curses and Plagues in this life, at the end death, and after that, eternal torment in Hell,* Deut. 28. 16, 17. Rom. 6. 23. 2 Thess. 1. 8, 9.

Q. Is any man able to free himself out of that woful plight whereinto he hath implunged himself by sin?

A. *Surely*

A. *Surely No.*

2 Cor. 3, 5. *We are not sufficient of our selves to think any thing as of our selves.* Much less can we do any thing of our selves, to free our selves from so great a misery as sin hath brought us into. *We are dead in sin,* Ephes. 2. 1. And dead men cannot raise themselves to life.

Q. Can any other creature deliver man?

A. *No meer creature.*

Psa. 49. 7. *None of them can by any means redeem his brother, nor give unto God a ransom for him.* This may be applied to all the Creatures in the world, to all the Saints and Angels in the world, none of them can by any means redeem his brother: so that in regard of mans own power, or in regard of succour from any meer creature, there remaineth nothing but matter of despair.

Q. Is there any means to free man out of his corrupt and miserable estate?

A. *Yes, God himself hath given unto man a Saviour.*

Act. 5. 31. When it was manifested that none could help, God himself gave an helper, and a Saviour unto us.

Q. Who is mans Saviour?

A. *Jesus Christ.*

1 Tim. 1. 15. *This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the World to save sinners.*

Jesus is an Hebrew word, and signifieth a Saviour. The Angel that gave this name, addeth this reason thereof, *He shall save his people from their sins.*

The other name, *Christ,* is a Greek word, signifieth *anointed. Jesus* shews him to be a Saviour. *Christ* an able Saviour, because anointed, that is, set apart by God and endowed with all fulness for the work of our Redemption.

Q. What is Jesus Christ?

A. *He is the eternal Son of God, who in the fulness of time took mans nature.*

He is called, *the only begotten Son of God,* John 1. 14. Which is to be understood of an eternal, and incomprehensible generation, which would rather be admired than enquir'd into.

Q. Why must mans Redeemer be man?

A. 1. *In general, that he might suffer and die for mans Redemption.*

Hebr.

Heb. 9. 22. *Without ſhedding of blood is no remiſſion of ſin*: Chriſt therefore that he might die for our Redemption, took upon him our Nature, for as God he could not die.

2. *That he might ſatisfie the Juſtice of God in the ſame nature wherein it was offended.*

For the Juſtice of God did require, that ſatisfaction ſhould be made in the ſame nature which had ſinned. Man therefore having ſinned, it was requiſite that man ſhould die, for the ſatisfying Gods juſtice, and appeaſing his wrath. Whereupon ſaith the Apoſtle, *Since by man came Death, by man came the Reſurrection of the dead*, 1 Cor. 15. 21.

3. *That he might feel our frailties, and from ſence and experience learn pity and compaſſion.*

Which reaſon the Apoſtle rendreth, Heb. 2. 16. 17. *He took on him the ſeed of* Abraham *that he might be a merciful, and faithful High-Prieſt*, that is, that he might be merciful, as one man is to another. And in Heb. 4. 15. *We have not an High-Preiſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſin.*

2. Why muſt mans Redeemer be alſo God?

A. 1. *That he might be able and ſufficient to endure that which for mans ſin he undertook.*

The burden which he underwent, was the wrath of an Infinite God, and there was need of a divine power to ſupport under the divine wrath. His humane nature would have been overwhelmed with the heavy weight of Gods wrath, had not the divine nature ſtrengthned and upheld it.

2. *That he might vanquiſh all the enemies of our ſalvation, and overcome Satan, Hell, and Death, which no meer creature could do.*

Chriſt being God, by his death he overcame death, and him that had the power of death, that is, the Devil.

3. *That his obedience and ſuffering might be of an infinite price and value.*

That which made the Obedience, and the Death of Chriſt to be of ſuch an infinite value was, that it was the obedience, and the death of the Son of God, of him who was God, as well as man. The Deity being one nature in the perſon of our Redeemer, an infinite dignity accompanied his perſon, and every thing that was done and ſuffered by him.

Which affords a ſingular ground of comfort to all humbled ſinners, ſenſible of their ſins, and miſery, due unto them for the

the ſame, in that the death and ſufferings of Jeſus Chriſt is of infinite worth and merit, far above the merit of their ſins; being the death and ſufferings of him who was God as well as man.

Q. What hath Chriſt done for our Redemption.

A. 1. *He performed that obedience which we did owe to the Commandments of God.*

2. *He ſuffered that puniſhment which was due unto us for our ſins,*

The former is called Chriſts *active obedience*, the latter his *paſſive obedience.*

Chriſts active obedience was moſt abſolute, and perfect; for he perfectly performed whatſoever the law of God did require; which himſelf intimateth in that ſpeech of his to *John Baptiſt*, (Mat. 4. 15.) *It becometh us to fulfil all righteouſneſs.* And as Chriſt ſubjected himſelf unto the Law, and fulfilled the ſame for us in our ſtead, whereby he purchaſed eternal life and ſalvation for us: So likewiſe he ſuffered that puniſhment which was due to us for our ſins, and thereby redeemed us from death and hell. Therefore ſaith the Apoſtle (*Eph.* 1. 7.) *we have redemption through his blood*; that is, through the bloody death and paſſion of Jeſus Chriſt, we are redeemed from all our ſins. But yet this is not ſo to be underſtood, as if we were redeem'd from the curſe by Chriſts paſſive obedience, and had the inheritance of glory purchaſed for us by his active obedience, ſeparately conſidered; but by his active and paſſive obedience jointly conſidered, we are both redeemed from the curſe, and entitled to glory.

Q. What Offices did Chriſt undertake to make us partakers of the benefit of that which he did & ſuffered?

A. *Chriſt undertook Three Offices, he became a* King, a Prophet, *and a* Prieſt. *Act.* 5. 31. *Deut.* 18. 18. *Pſal.* 110. 4.

Q. What are the parts of Chriſts Kingly Office.

A. 1. *To govern his Church.*

Chriſts governing his Church is partly *External*, and partly *Internal.*

1. *External* by his Word, wherein his Laws are revealed. And by his Officers, and Miniſters, which he hath appointed to ſtand in his room; to whom he hath committed not only the word of reconciliation, but alſo the power of the Keys, or a power to put his Laws and Orders in execution.

2. Chriſt doth *Internally* govern his Church by his Spirit, where

whereby he ſo powerfully workes upon them that he makes them willingly to ſubmit to him.

A. 2. *To provide for his Church.*

Chriſts providing for his Church extends to all things needful for ſoul and body, even to all *ſpiritual* & *temporal* bleſſings: He provides ſpiritual bleſſings for the ſouls of his members, by furniſhing them with all needful ſaving graces. He likewiſe provides *temporal* bleſſings for their bodies, ſo far as he ſeeth to be good for them. *The young Lyons do lack and ſuffer hunger, but they that fear the Lord ſhall not want any good thing,* Pſal. 34, 10.

A. 3. *To protect his Church.*

Chriſt protects his Church and Members from all enemies. Her enemies are *Viſible* and *Inviſible.* Her Viſible enemies are all manner of wicked men: her Inviſible enemies are the Devil and his Angels. Chriſt either keepeth theſe enemies from aſſaulting his Church, as *Gen.* 35. 5. Or weakneth their power, and reſtraineth it as 2 *Sam.* 3. 1. Or delivereth his out of their clutches, as *Exod.* 14. 39. Or deſtroyeth their enemies, as 2 *Kings* 19. 35.

Q. What is the chief work of Chriſt's *Prophetical office?*

A. *To teach and inſtruct his Church* ?

Q. How doth Chriſt inſtruct his Church ?

A. 1 *Outwardly by his Word.*

2. *Inwardly by his Spirit.*

1. Chriſt inſtructs his Church *outwardly* by making known his Fathers will, which he did by his own mouth, when he lived upon the earth, And by his Miniſters, after his Aſcenſion into Heaven, by their Writings and Preaching.

2. Chriſt inſtructs his Church *inwardly,* by cauſing his Spirit to work with the outward Miniſtry, which he hath ordained, upon the ſouls of men. Chriſt ſpeaketh now in Miniſters as he did in *Paul* (2 Cor. 13. 3.) though not in the ſame meaſure, yet in the ſame manner. Thus in and by thoſe ordinances which he hath perſcribed to his Church he enlightneth the mind, mollifieth the heart, comforteth the Conſcience, yea and worketh faith, hope, love, patience, new obedience and all other needful graces.

Q. What are the parts of Chriſts Prieſtly Office ?

A. 1. *Satisfaction.* 2. *Interceſſion.*

Theſe two were the principal works of the *High-Prieſt* under the Law. One he did by offering Sacrifice. The other by entring into the moſt holy place with Incenſe. Both theſe are joined together, and applied to Chriſt, *Rom.* 8, 34.

Who

Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Here we have both *Satisfaction*, and *Intercession* applyed to Christ. Satisfaction by his death, and Intercession now that he is risen again, and sitteth at the right hand of God.

Christs Sacrifice on the cross was of such efficacy, that Gods Justice was thereby abundantly satisfied, his wrath fully pacified, yea his face and favour, and all blessings following thereon, were purchased. The death of Christ is therefore said to be a Sacrifice to God, of a sweet smelling savour, *Eph.* 5.2. And the Church is said to be purchased thereby, *Act.* 20, 28. namely, from all that bondage under which it was, as Sin, the curse of the Law, the Wrath of God, Death, Devil, Damnation. After Christ had offered up his Life a Sacrifice unto God, and thereby made satisfaction for the sins of his Church; he was buried, and laid in the grave, to sanctifie the grave to all his members. And the third day he arose from the dead. As he himself laid down his life, so he himself took it up again. And then he ascended into Heaven, there *to make intercession* for us, which is the second part of his Priestly Office. The former was to make satisfaction: this latter to make intercession.

Christ may be said to make intercession for us two ways.

1. By a continual presenting of himself to his Father for us. *Christ*, saith the Apostle, *Heb.* 9. 24. *is entred into Heaven, now to appear in the presence of God for us*, Christ presents himself our Sacrifice, and Propitiation for our sins, whose very blood becomes our Advocate to plead with the Father for us. *Heb.* 12. 24.

2. By manifesting his will to have all his made partakers of the vertue and benefit of his Sacrifice, *Joh.* 17. 24. *Father I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me.*

The word *Intercession* properly signifieth supplication for another. It is attributed to Christ especially as he is now in Heaven, by way of resemblance. The resemblance may be taken from the Favourite of a King, who is always at Court, in the Kings presence, and there presents his freinds petition, and interceeds for the granting thereof. Christ, the great favourite of the Lord, stands before him continually to present our supplications, and procure our acceptance.

Q. How comes Christ, and those things which he did and suffered in his own person to be ours?

A. *By Faith,*

Q. What

Q. What is Faith?

A. *True saving Faith is a Grace wrought in us by the Spirit of God, through the Ministry of the Word, whereby we receive Christ, as he is offered in the Gospel, and rest upon him alone for Life and Salvation.*

First, I say, *True saving Faith is a Grace wrought in us by the Spirit of God, through the Ministry of the Word,* because that is the ordinary means whereby the Spirit of God doth work Faith in our hearts. Its true, the reading of the Scriptures, and of good books, may through God's blessing be a means of working Faith; but it is most sure and certain, that the most ordinary means is the Word preached, as *Rom.* 10.17. *Faith cometh by hearing,* viz. the Word of God.

For first, the Law discovereth unto us our sins and miserable condition by reason of them: That we are utterly lost in our selves, having deserved, and are liable to all Judgments and Plagues here, and Eternal Death and Condemnation hereafter; and that we are altogether unable to free our selves out of this miserable Condition, whereinto we have plunged our selves by sin.

And then the Gospel shews us that in the fulness of time, Jesus Christ who was the eternal Son of God, came into the world, took our nature upon him, and therein became our Surety: and as our Surety, hath taken our debts upon him; and by his Obedience, and All-sufficient Sacrifice of his own Body, once offered upon the Cross, hath made full Satisfaction to God's Justice for the same.

Yea, the Gospel farther sheweth, that God in Him, offereth Grace and Reconciliation, Pardon of Sins here, and eternal Salvation hereafter, to all that believe in him.

The which truth being revealed to us by the Preaching of the Word; the Spirit of God inwardly worketh in us effectual assent thereunto, upon which followeth an high prizing of Jesus Christ above all things, an hungring and thirsting after him, and a resolution of heart to receive him as our All-sufficient Saviour, and to rest upon Him, and his Merits alone for life and Salvation.

And therefore it is added in the forementioned description, that Faith is a Grace *whereby we receive Christ.* And indeed thereby is Christ made ours. For what is more our own than that which is freely offered us, and we have received? *To receive Jesus Christ,* is the same as to *lay hold on him,* or to *embrace* him, and *apply* him to our selves. But I have the rather made choice of this word *receive,* because it is the very expression

expreſſion of the Holy Ghoſt, *Joh.* 1. 12. *As many as received him, to them gave he power to become the Sons of God, even to them that believe.* This latter clauſe, *to them that believe*, is added as an explanation of the former clauſe, *As many as received him*; ſhewing what is meant by *receiving Chriſt*, namely, a *believing* on him. Which two are very fitly joined together. *Believing* is added to *receiving*, to ſhew what is meant by *receiving Chriſt*; and *receiving* is added to *believing*, to ſhew what kind of Faith it is, whereby Chriſt becomes ours; it is ſuch a faith, whereby we accept of and receive Chriſt with the Benefits of his Death and Paſſion.

It follows in the Deſcription of Faith, How Chriſt muſt be received, namely, *as he is offered in the Goſpel.*

Chriſt is offered in the Goſpel *In all his Offices*, as *Prieſt*, *Prophet*, and *King*. And ſo he muſt be received, not only as our *Prieſt*, who hath made Satisfaction for us, by his death upon the Croſs, and now in Heaven maketh Interceſſion for us. But likewiſe as our *Prophet*, to be taught and inſtructed by him; and as our *King*, to be ruled and governed by him; and we muſt as willingly caſt our ſelves at the feet of Chriſt in ſubjection to him, as into the arms of Chriſt for Salvation from him; we muſt be as willing to ſerve Jeſus Chriſt as to be ſav'd by him. The purpoſe of God in freeing us from the ſpiritual Bondage, in which we were by nature, being this, *that we ſhould ſerve him without fear, in holineſs and righteouſneſs, all the days of our lives.*

Vainly therefore do they deceive themſelves, who are willing to receive Chriſt as *a Redeemer*, but not as a *Ruler*; as a *Saviour*, but not as a *Lord* and *King*. Let ſuch know, that Chriſt will be a Saviour to none, to whom he is not a Lord, and King. His ſubjects alone, and none other will he ſave, for he will not part his Offices.

In the laſt place is added, *And reſt upon him alone, for the pardon of our ſins here, and for eternal life and Salvation hereafter.* This reſting on Chriſt we find is ſet forth in Scripture by ſundry Phraſes, as *a truſting in Chriſt*, Eph. 1. 12. And *a leaning on Chriſt*, Cant. 8. 5. *a ſtaying our ſelves upon him*, Iſa. 50. 10.

Q. What are thoſe eſpecial Benefits which Believers receive from Chriſt?

A. 1. *Juſtification.* 2. *Adoption.* 3. *Sanctification.*

That Juſtification is by Faith, the Apoſtle concludeth, *Rom.* 3. 28. *We conclude that a man is juſtified by Faith, without the deeds of the Law.*

Q. What is Juſtification?

A. *Juſtification is an act of God's free Grace, where-*

by

by he forgives us all our sins and accepts of us as righteous, in and for the righteousness of Jesus Christ imputed to us.

That Justification is *an act of Gods free grace*, The Apostle expresseth, *Rom.* 3. 24. *Being justified freely by his grace*, And that God accepts us as righteous in and for the Righteousness of Jesus Christ, is clear from *Ro.* 5. 19. *As by one mans disobedience many were made sinners; so by the obedience*, or Righteousness *of one*, namely Christ, *shall many be made righteous*: that is perfectly righteous, so as God shall accept them for righteous. We are justified not by an inherent righteousness of our own, which is imperfect; but by the perfect righteousness of Christ imputed to us, and by God himself accounted ours.

Q. Which are the parts of Justification?

A. 1. *Remission of all our sins.*

2. *Acceptation of us as righteous through the imputation of Christs Righteousness*, Rom. 4. 6, 7, 8.

1. Our sins make us odious and abominable in the sight of God: yea they make us cursed, and lyable to eternal damnation; they therefore are first taken away: not that they are them or that God seeth them not, but in that God imputeth

2. Got to us, 2 *Cor.* 5. 19.

righteousness make us glorious in his sight, imputes his Sons spect we are sento us, and therein accepts us. In which reousness, *Rom.* 5 id to be made righteous by Christs righteved, *Ephes.* 1. 6 19. and to be made accepted in the belo-

By laying the

transcendant lo e two parts of our Justification together, the

1. That whi e of Christ to Believers is clearly set out, For make us miserab is our own, namely our sins, because they *He was made sin* ble he taketh from us, and layeth on himself,

2. That wh *for us*, 2 Cor. 5. 21.

cannot be ha ich is none of our own, because, without it we cepts of us ppy he imputes to us, and accounts ours and acrighteousn as if it were our own, namely, his own perfect *teousness of* ss. For saith the Apostle, *We are made the Righ-*

Q. V *God in him*, 2 Cor. 5. 21.

A. What is Adoption?

Chil Adoption is an act of Gods free grace whereby of dre *ren of Wrath, and of the Devil, we are made Chil-* *n of God*, *Joh.* 1. 12.

We are not only accounted Children, and taken into the number

number of the seed of God, but are invested with all the priviledges of the Children of God, *Rom.* 8. 17.

Q. What is Sanctification?

A. Sanctification is a work of Gods Spirit, whereby a justified person is by degrees renewed throughout, according to the Image of God in holiness and righteousness.

By the work of Sanctification a man is morally made a new man, and as it were, another man. *All things are become new*, 2 Cor. 5. 17. He hath new thoughts, new desires, new dispositions.

This renewing is *by degrees*; that is by little and little, and not all at once. Indeed we are justified at once, but we are sanctified by degrees. In which respect Sanctification is compared to the *light which shineth more and more unto the perfect day*, Prov. 4. 18.

This renewing, as it is by degrees, so it is *throughout*; that is, within and without, in all the faculties of the soul, and parts of the body. And that *according to the Image of God in holiness and righteousness*. So that a Christian by the life of Sanctification lives like unto God; at least he hath an holy disposition and inclination; and heartily endeavoureth to to do, to be holy as God is holy: and as the Apostle speaketh, (*Rom.* 7. 22.) *He delighteth in the Law of God after the inward man.*

Q. What other Grace doth the Gospel require besides faith?

A. Repentance, *Mat.* 3. 2. *and* 4. 17.

Q. What is Repentance?

A. Repentance is such a change of the heart, as causeth a new life.

Repentance chiefly consisteth in the change of the mind, & heart of a man. As for the new life, it is an effect and evidence of the new heart. A new heart causeth a new life. The outward change and renovation of a mans life is necessary. For Repentance must be in the whole man; and this latter giveth evidence to the truth of the former. And where the former is, there the latter will also be; where there is a renewed heart, there will be a reformed life. For the soul hath an absolute command over the body; and the body is wholly governed by the soul.

Q. What are the outward Means appointed by God, for the working, and strengthning of faith, repentance, and other graces in us?

A. *The Ordinances of God, especially the Word, Sacraments and Prayer.*

The Miniſtry of the Word is the moſt neceſſary, both for the working, and encreaſing faith and other graces. That which the Apoſtle ſaith of *faith, That it cometh by hearing*, may be applied to all other graces. *They come by hearing the Word Preached.* And to ſhew that by it grace alſo is nouriſhed, The Apoſtle *Peter* exhorteth, *To deſire the ſincere milk of the word, that they may grow thereby*, 1. *Pet.* 2. 2. How doth it then concern us, as to give diligent heed to the Miniſtry of the Word, ſo to mix faith with our hearing; as by giving credence to what is delivered out of the Word of God, ſo by applying to our ſelves thoſe truths which the Word revealeth?

Q. What is a Sacrament?

A. *An holy Ordinance inſtituted by Chriſt, wherein, by outward ſigns, inward grace is ſignified and ſealed.*

So that there are three things neceſſary to the making up of a Sacrament.

1. An outward ſign.
2. An inward or ſpiritual grace.
3. Chriſts Inſtitution.

Q. How many Sacraments are there?

A. Two only; Baptiſm, and the Lords Supper.

As the Jews of old had two ordinary Sacraments, which were *Circumciſion*, and the *Paſſover*: So Chriſtians now have two ſuch as anſwer to them; *Baptiſm* to *Circumciſion*, Col. 3. 11, 12. The *Lords Supper* to the *Paſſover*, Luk. 22. 19, &c.

Q. What is Baptiſm?

A. *A Sacrament wherein by the waſhing with water in the Name of the Father, the Son and the Holy Ghoſt, our Regeneration is ſignified and ſealed.*

In that Baptiſm is a Sacrament of our Regeneration, it ſheweth.

1. That by nature we are born in a curſed condition, we have therefore need to be new born aſſoon as we are born. Regeneration is ſo abſolutely neceſſary to our Salvation, as, without it we cannot enter into the Kingdom of Heaven, *Joh.* 3. 3.

2. That Baptiſm is a means of our Regeneration. Gods Spirit in and by that Ordinance worketh this great work. In which reſpect we are ſaid to be *born of water and of the Spirit*, Joh. 3. 5. yet is not every one that is baptized really and inwardly,

ly regenerated. It is not the bare washing with water, but the working of the Spirit thereby, by which we are Regenerated. And the Spirit is a free agent, and worketh when and upon whom it listeth, *Joh.* 3. 8.

Q. What is the outward sign in Baptism?

A. Water. Act. 8. 36.

There is nothing so fit to set out our cleansing from sin, as Water, whereby that which is filthy is made clean.

Q. What is the inward thing signified by Water in Baptism?

A. The blood of Christ.

In relation hereunto Christ is said to *have washed us from our sins in his blood,* Rev. 1. 5. As Water hath a cleansing vertue, so also hath Christs blood. *The blood of Jesus Christ cleanseth us from all sin,* 1 Joh. 1. 7.

Q. What is the Lords Supper?

A. A Sacrament of our spiritual nourishment, wherein by receiving Bread and Wine, according to Christs institution, our Communion with Christ is represented, and sealed.

The Lords Supper is added to Baptism, as a needful means to maintain that life of God which is begotten in us.

Q. What are the outward signs in the Lords Supper?

A. Bread and Wine, Mat. 26. 26.

Q. What doth the Sacramental bread set out?

A. The Body of Christ.

This is evident by Christs own words, who holding Bread in his hands, saith of it, *This is my body,* (Mat. 26. 26.) that is, by way of representation, as if he had said, This bread representeth my body.

Q. What doth Sacramental wine set out?

A. The blood of Christ.

This is evident by the words of institution, where Christ holding the Cup, that had the wine in it, and speaking of the Wine therein, he saith, *This is my blood,* Mat. 26. 27.

Q. What is signified by the Ministers breaking the bread?

A. That Christ was broken with torments for our sins.

The Apostle in 1 *Cor.* 11. 24. Thus bringeth in Christ himself

ſelf applying that rite, *This is my body which is broken for you,*

Q. What is ſignified by pouring out the Wine?

A. *The ſhedding of Chriſts Blood.*

Or his ſuffering unto death, and pouring forth his ſoul an offrring for ſin.

Q. What is ſignified by the Miniſters giving Bread and Wine to the Communicants?

A. *Gods giving and offering his Son to them.*

In the Sacrament God doth offer and tender Chriſt to every Communicant; yea, he doth, as it were put him into our hands with his own hands.

Q. What is meant by thoſe words of the Miniſter, *Take, Eat, Drink?*

A. *Gods Will for our applying Chriſt to our ſelves.*

He doth not only in a dumb ſhew make offer of Chriſt, but by his Miniſters ſpeaks unto us, and ſaith, *I will and require you to take my Son, to apply him to your ſelves, that ſo you may live by him.* What can we more expect on Gods part to move us to receive his Son?

Q. What doth the peoples taking the Bread and Wine ſet out?

A. *Their receiving Chriſts Body and Blood.*

That is, a ſpiritual receiving of Chriſt made man, and made a Sacrifice, to themſelves, and that by faith. For faith is that inſtrument whereby we receive Chriſt, and all his benefits as they are offered to us in the Goſpel, and ſealed unto us in the Sacrament. Faith is to the ſoul, as the hand is to the body. That which is offered to a man for his good, the hand receiveth as his own. Thus God offering his Son unto us, faith firſt perſwades the heart of Gods good will to man, and of his true intent to beſtow Chriſt upon him, and thereupon applys and takes Chriſt to himſelf, as his own. By faith the things ſignified are as truly received for the nouriſhment of the ſoul, as the ſigns are received for the nouriſhment of the Body. Faith is not only our hand to take hold of Chriſt; but our mouth to take him in; to take him down into our hearts, whereby he becomes our nouriſhment and ſtrength.

Q. What is the duty of every Communicant before he goeth to the Lords Table?

A. *Examination.*

1 Cor. 11, 28. *Let a man examine himſelf, and ſo let him eat of*

that

that bread, and drink of that cup. Concerning this, see my Directions for the worthy receiving the Lords Supper, *chap.* 24.

Q. What is Prayer?

A. *Prayer is an offering up our desires to God in the Name of Christ, for such good things as he hath promised to give, and we stand in need to receive.*

Prayer stands not in the bare use of a form of good words, but is *the pouring forth the soul, and the desires thereof after God,* and the goods things he hath to bestow, *Isa.* 26. 9.

In the name of Christ. God heareth not sinners, that is, coming in their own name. But says Christ himself, *Joh.* 15. 16. *Whatsoever ye shall ask the Father* [*in my name*] *he will give it you.*

For such things as he hath promised to give, and we stand in need to receive. Our prayers must be according to Gods will, And this is according to the will of God, that we ask what he hath promised, and what he knows we have need of. And *this is the confidence that we have in him, that if we ask any thing according to his will he heareth us,* 1 Joh. 5. 14.

The parts of Prayer are,

1. Confession, or the acknowledgment of our sins and transgressions.

2. Petition, or the asking, or craving from the hands of God such things as we want.

3. Thanksgiving, or the praising of God for the mercies we have received.

Q. What is the estate of the faithful after death?

A. *Their Bodies sleep expecting the Resurrection to life: and their souls go immmediately to Heaven: and at the last Judgment, their bodies shall be united to their Souls, and both enjoy everlasting happiness.*

Q. What is the estate of the wicked after death?

A. *Their bodies are held with the chains of Death against the great day of Judgment: and their Souls pass immediately into Hell: and at the general Resurrection their bodies and souls shall be joined together again, and both cast into Hell-torment, which is easeless and endless.*

The everlasting continuance added to the intolerableness of the torment, exceedingly aggravateth the misery of the damned: and discovereth the folly, or rather madness of

those who for so short a satisfaction of their filthy lusts, implunge themselves into such everlasting misery. What should not be forsaken or endured in this little time of life, to avoid that everlasting torment?

A

A Brief

EXPOSITION

Of the

X. Commandments.

Quest. HOW many Commandments of the Law are there?

A. *Ten.*

Q. What Duties do they lay down?

A. *All Duties whatsoever which we ow to God or man.* The four first Commandments, which were written in one table, contain our Duty to God: and the other six, which were written in the other Table, contain our Duty to man, *Matth.* 22. 37, 38, 39.

Q. What things especially may be considered in the Ten Commandments?

A. 1. *The Preface to them.*

2. *The Commandments themselves.*

Q. In what words is the Preface to the Ten Commandments expressed?

A. *In these, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage.* Exod. 20. 2.

Q. What doth God declare of himself in these words?

A. *God declareth himself to be both the Sovereign Lord of all the World, and likewise a God in Covenant, as with* Israel *of old, so with all his People.* As he delivered the *Israelites* out of their Bondage in Egypt, so he delivereth us from our spiritual Bondage under Sin, Satan, and the World; and therefore we are bound to take him for our God: and to keep all his Commandments.

Q. Which

Q. Which is the firſt Commandment?

A. *Thou ſhalt have no other Gods before me.*

Q. What things are required in this Commandment?

A. *That we know and acknowledg God to be the only true God, and that we take him for our God, chooſing him before all.*

It is not ſufficient for us to make Profeſſion of the true God, but we muſt take him for our God. For *to have God*, is both in our Minds and Underſtandings to know and acknowledge him to be the true God, Alſufficient, Almighty, Infinite in all Perfections; as alſo in our hearts and Affections to cleave unto him, reſolving to conſecrate our ſelves wholy to his Worſhip and Service, and with the uttermoſt of our Endeavour to pleaſe him in all things, by conforming our lives in all holy Obedience unto his revealed Will.

Q. What things are forbid in this Commandment?

A. 1. *The not knowing, or acknowledging any God at all, which is Atheiſm.*

2. *The worſhipping a falſe God in ſtead of the true, which is Idolatry.*

3. *An immoderate ſetting our hearts and affections upon other things beſides the true God.*

Q. What is implyed in theſe words *BEFORE ME.*

A. *They imply, That though God in himſelf be inviſible, yet he ſeeth and underſtandeth all things, and is much diſpleaſed with our having other Gods, and ſerving them.*

Q. Which is the Second Commandment?

A. *Thou ſhalt not make unto thee any graven Image, or any likeneſs of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the earth. Thou ſhalt not bow down thy ſelf to them, nor ſerve them. For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the children, unto the third, and fourth Generation, of them that hate me; and ſhewing Mercy unto thouſands, of them that love me, and keep my Commandments.*

Q. What is required in this Commandment?

A. *That we worship the true God after a right manner.*

We must not only worship the only true God, but by such means, and after such a manner as is agreeable to his nature, and as in his Word he hath prescribed unto us.

Q. What is forbidden in this Commandment?

A. 1. *All Will-worship and Superstition, whereby men worship God according to their own Inventions.*

2. *Making Images for religious uses.*

3. *Worshiping Images: or the true God by Images, or any other way contrary to his Word.*

Q. Which is the Third Commandment?

A. *Thou shalt not take name of the Lord thy God in vain: For the Lord will not hold him guiltless that taketh his name in vain.*

The *Name* of God here signifieth as God himself, so his Titles, Attributes, Ordinances, Works, and every thing whereby he makes himself known.

Q. What is required in this Commandment?

A. *That in all things we sanctifie and glorifie the holy name of God.*

As it is holy and glorious in it self, so ought we to use it holily and reverently, in all our thoughts, words & actions.

Q. What things are forbidden in this Commandment?

A. 1. *That we entertain not vain or light thoughts of God, and his Attributes, which is to blaspheme God in our hearts.*

2. *That we speak not of God, or any thing appertaining unto him, unholily, or irreverently.*

3. *That we use not the Name or Titles of God lightly, or without any just cause.*

It is too too frequent amongst Christians, when any thing suddenly happens out, presently to cry out, *O Lord, O God,* or *O Jesus.* And when they would have any thing, then they are apt to cry out, *for Gods sake do this, for Christ sake do that,* and yet with no reverence to think of *God*, or of *Jesus*, if they think of them at all. This must needs be a direct taking the name of God in vain.

4. *That we swear not in our ordinary Discourse.*

This though it be a common and an ordinary sin, yet is it an heighnous sin, which cryeth loud in the ears of God for Vegneance.

Q. In which words is the threatning against the breach of this Commandment denounced?

A. In

A. In these, *The Lord will not hold him guiltless that taketh his Name in Vain.*

Which words contain as the greatness of the punishment that shall be inflicted on such as take the Name of God in Vain, which is no less than eternal Death and Condemnation; so the inevitableness of it. And in effect implyeth, that howsoever the transgressors of this Commandment may escape the Censures and Punishment of Man; yet will not the Lord acquit them, nor suffer them to escape his righteous Judgment.

Q. Which is the Fourth Commandment?

A. *Remember the Sabbath day to keep it holy. Six dayes shalt thou labour, and do all thy work. But the Seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy gates: For in six daies the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the Seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.* Exod. 20. 8, 9, 10, 11.

Q. What is herein commanded?

A. *That we remember to set apart one day in Seven to be as an holy rest unto the Lord.*

Q. Which day of the week hath the Lord appointed to be kept as an holy Rest, or Sabbath?

A. *From the Creation of the World to the Resurrection of Christ, God appointed the last day of the week to be kept as an holy Rest; but since, the first day of the Week.*

This appeareth, first, *from the Practice of the Apostles*, who after Christs Resurrection constantly assembled on the first day of the week, and that without doubt, upon the Command of Christ himself. Joh. 20. 19, 26. Act. 2. 1. & 20. 7.

Secondly, *From the constant Practice of the Church, and people of God.* From the Apostles dayes to this time hath the Church observed the first day of the Week, and that under this Title, *The Lords Day.* Now the constant Custome of the Church is not to be slighted.

Q. How is the Sabbath to be sanctified?

A. 1. *By*

A. 1. *By obſerving a Reſt.*

2. *By conſecrating that reſt wholly to the Worſhip and Service of God.*

Q. From what things are we eſpecially to reſt?

A. 1. *From bodily labours, and worldly imployments.* Yet is it not unlawful to dreſs meat on that day, or to doe any works of Neceſſitie, or Mercy, either to our ſelves or others, to man or beaſt. By *works of Neceſſity*, I mean ſuch as could not be done the day before, nor can ſafely be put off to the day after. Theſe may and ought to be done on the Lords Day.

2. *From all worldly words, and diſcourſe about earthly things.*

Not ſpeaking our own words, ſaith the Prophet *Iſai.* 51.13. *i.e.* not talking of the things of the world on the *Lords day.*

3. *From all worldly thoughts, as much as we can.* On that day our thoughts ſhould be heavenly, meditating on ſpiritual things, eſpecially on the great work of Redemption by Jeſus Chriſt.

4. *From all worldly ſports and recreations.* Theſe are a greater hindrance to the holy imployment of the Soul, than worldly labours. It is eaſier for a man to be exerciſed in heavenly cogitations at the plough and cart, than at bowls, or cards, or any ſuch ſenſual ſports; therefore the Lord expreſsly forbiddeth us *to do our own pleaſure on his holy Day*, Iſa. 58. 13.

5. *Eſpecially from all ſinful works, as gluttony, drunkenneſs, and the like.* A ſinful work muſt needs be unſuitable to an holy day. Surely we cannot offer unto God a greater indignity than to ſerve the Devil in the works of darkneſs, when we ſhould be ſerving him in the exerciſes of piety and devotion.

Q. Wherein doth the conſecration of the Lords-day-reſt conſiſt?

A. *In ſpending that time which is ſet apart, from the works of our calling, in the Duties of Gods Worſhip and Service.* It is not ſufficient that we keep a reſt, but we muſt keep an holy reſt, that being the cheif end whereunto the outward reſt tendeth.

Q. What Duties of Piety are eſpecially required to the ſanctifying the Lords day?

A. *Publick, Private, and Secret.* Q. What

Q. What do you mean by *Publick* Duties of Piety?

A. *Such as are performed in the publick Congregation.*

Q. What do you mean by *Private Duties* of Piety?

A. *Such as are or ought to be done in a private Family.*

As reading the holy Scriptures, and other good books, praying and praiſing God, repeating the Sermons heard, Catechiſing children and Servants, Singing of Pſalms, and conferring about good things. By a conſtant, and conſcionable performance of theſe holy duties, a private houſe is made Gods Church, and God will be there preſent as he was in the houſe of *Obed-Edom*, to bleſs them.

Q. What do you mean by *Secret* Duties of Piety?

A. *Such as are performed in a ſecret place.*

Beſides the publick and private, there are *Secret* duties to be performed by every ſingle perſon in his cloſet or chamber, as reading the holy Scriptures and other good books, praying unto God, meditating on what he hath read and heard, which is an excellent means to make the Word both read and preached profitable to us.

Q. What part of the day is to be ſpent in holy and religious Exerciſes?

A. *The whole day, excepting ſo much as is to be taken up in works of Neceſſity and Mercy.*

Many, I know, think they have done all required of them, if they have ſpent ſome few hours in the publick ſervice of God; whereas in truth, the whole day is to be ſpent in holy and religious exerciſes. As the Lord hath allowed us ſix days for our own employment; So he will have an whole day for his worſhip and ſervice. Certainly, ſeeing we pretend the conſecrating a whole day unto the Lord, if we ſhall keep back a part thereof for our own uſe, and juſtifie the ſame, as *Ananias* did in another caſe, we ſhall both rob God of his right, and make our ſelves liable to his puniſhment. Beſides, as God reſted the ſeventh day, ſo he is ſaid to have ſanctified it, that is, to have dedicated, and conſecrated it wholy unto his Service: and therefore we cannot without *Theft* and *Sacriledge* willfully take from God any part of that time, which is wholy conſecrated unto him.

Q. What are the ſins forbid in the 4 Commandment?

A. 1. *A careleſs omiſſion of the holy dutys required.*

2. *A formal, dead performing of them, without any life or ſpirit.*

3. *A*

3. *A thinking our own thoughts, and ſpeaking our own words, and doing our own actions.*

Q. What Reaſons are mentioned in the Commandment for the better enforcing the ſanctifying the Lord's Day?

A. *The* MEMENTO *prefixed before it.*

For ſo it beginneth, REMEMBER *the Sabbath day to keep it holy.* As if the Lord had ſaid, of all theſe my commandments let not this be forgotten: but be ſure you make conſcience of obſerving the Sabbath day.

2. *The Equity thereof.*

God having allowed us ſix days for our own emploiments and affairs, is it not moſt meet and equal, that we ſhould give a ſeventh to him, and his ſervice? He who is Lord of our time might have challenged ſix parts thereof for his Worſhip and Service, why then ſhould we deny him that little he requires, when he might have commanded more?

3. *The Example of God himſelf.* Exod. 20. 11. *In ſix daies the Lord made Heaven and Earth, and reſted the Seventh day.* It will be therefore our wiſdom after our ſix daies labours, to keep the Sabbath as an holy Reſt.

Q. To whom eſpecially is the Charge of keeping the Sabbath directed?

A. *To Parents and Governours of Families.*

Their duty is not only in their own perſon to ſanctifie the day, but to ſee, that all under their charge do the like. So much is implyed in theſe words, *In it thou ſhalt not do any work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant.* Every Governour of a family ought to take up *Joſhuas* pious reſolution, *As for me and my houſe, we will ſerve the Lord.* It is obſerved, that true religion, and the power of Godlineſs hath there uſually moſt flouriſhed, where the Lords day hath been moſt conſciencioufly kept; and ſeldom ſhall we ſee in any perſon or family any great ſeriouſneſs, or favour in matters of religion, where that day is ſlighted or neglected.

Q. Which is the fifth Commandment?

A. *Honour thy Father, and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.*

Q. Who are here meant by Father and Mother?

A. *All ſuch as are any way ſuperiour to us, or over us in Authoritie whether in the Family, Church, or Commonwealth.*

Q. VVhat

Q. What is meant by the word *Honour?*

A. *All sorts of Duties which we owe to our Superiours, as love, honour, fear, reverence, and obedience.*

Q. What is the meaning of the fifth Commandment?

A. *That we yield all due honour, reverence, and obedience to our Superiours of what kind soever.*

Q. Which is the Sixth Commandment.

A. *Thou shalt not kill.*

Q. What is here forbidden?

A. *All wayes or means of taking away either our own or other mens lives, except in case of publick Justice, or necessary Defence.*

This commandment doth not only forbid murther, but likewise all excess and intemperance in eating and drinking, whereby many are said to dig their graves with their own teeth. As also envy, hatred, sinful anger, provoking words, causeless quarrelling, fighting, and such like things that have a tendency towards the taking away our own, or neighbours life.

Q. What things are required in this Commandment?

A. *Whatsoever tends to the Preservation both of our own, and Neighbours life.*

Q. Which is the Seventh Commandment?

A. *Thou shalt not commit Adultery.*

Q. What is forbidden in this Commandment?

A. *All uncleanness, both inward of the Soul, and outward of the body.* Not only the outward acts of fornication and adultery are here prohibited, but likewise all wanton speeches, and corrupt communication, all unchast thoughts, and imaginations, all speculative filthiness, and contemplate uncleanness; which are not only sinful in themselves, but the panders of outward filthiness: *For when lust hath conceived, it bringeth forth sin,* Jam. 1. 15. Lustful thoughts being conceived in the heart, they soon bring forth sin, breaking forth into acts of filthiness and uncleanness. As therefore you would shun the outward gross act of uncleanness, be careful to suppress all wanton thoughts in their first rising.

Q. VVhich is the Eight Commandment?

A. *Thou shalt not steal.*

Q. VVhat is forbid in this Commandment?

A. *Every*

A. *Every thing that tends to the hurt and hindrance of our Neighbours outward estate.*

There are many ways of wronging our Neighbors in their goods. As by robbing them on the high-ways: and breaking into their houses: so likewise by using false weights and measures: by selling bad wears for good: by foreſtalling the Market, and ingrossing a Commodity, thereby to raise the prise: by taking advantage of the Ignorance of the buyer, and of the Necessity of the seller. All which are forbidden in this Commandment, *Thou shalt not steal.*

And as we are here forbidden to wrong our Neighbours in their outward Estate, so likewise ourselves, which is too often done several waies.

1. By idleness and negligence in our calling, *Pro.* 18. 9.
2. By an unthrifty ordering our Estate, *Pro.* 21. 17.
3. By rash and unadvised Suretiship, *Pro.* 11. 15.
4. By an overmuch love of Pleasures, *Pro.* 23. 21

Q. What is required in this Commandment?

A. 1. *That we preserve as much as in us lieth our neighbours goods.*

2. *That we be just, and honest in our dealing with all men.* Observing Truth in our words, and Justice in our deeds: in all things keeping a good conscience, both towards God and towards men.

3. *That we be ready to distribute, willing to communicate unto others, according to their Necessity, and our own Ability.*

Q. Which is the ninth Commandement?

A. *Thou shalt not bear false witness against thy Neighbour.*

Q. What is forbiden in this Commandment?

A. *In general, the giving false testimonies against any man before a Judge.*

Under this is likewise forbidden every word whereby our Neighbours credit is either impaired, or diminished, whether by Lying, or Slandering, or Backbiting, or Tale-bearing, or Rash-censuring, and the like.

Q. What is required in this Commmandment?

A. *To speak the truth, and nothing but the truth, when we are called forth to witness any thing concerning our Neighbour.*

Under

Under this is required the preservation of the good name and esteem of our neighbour, and to speak well of all men, as far as is truth, and modesty, and without flattery we may.

Q. Which is the Tenth Commandment?

A. *Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.*

Q. What is forbidden in this Commandment?

A. *That we do not so much as covet or desire any thing that is our neighbours.*

In the former commandments we are forbidden to wrong our neighbour, either in his body, goods, or good names: here we are forbidden so much as to covet or desire any thing that is his.

Q. What is required in this Commandment?

A. 1. *That we rest contented with our present state and condition, whatever it be.*

If we must not covet any things which is anothers, then surely we ought to sit down satisfied, and contended with what the Lord hath so freely and bountifully bestowed on us, being far more than many others better than ourselves doe injoy, and much better than we doe deserve.

2. *That we suppress all Envy at the Prosperity of our neighbour, but rather rejoice in his as much as in our own good and hapines.*

In a word, The Sum of our whole duty to our Neighbours is contained in these two general Rules. *That we love our Neighbour as our selves*, Rom. 13. 9. And that *whatsoever we would that men should doe to us, to doe even so to them; for this is the Law and the Prophets*, Matth. 7. 12. that is, is the the Summe of that which in the Law and Prophets is delivered concerning our cariage one to another.

A brief

A Brief

EXPOSITION

Of the

LORD'S PRAYER.

Quest. OF how many Parts doth the Lords Prayer consist?

A. *Of Three.* First, *The Preface.* Secondly, *The Petitions.* Thirdly, *The Thanksgiving.*

Q. In which words is the Preface?

A. *In these, Our Father, which art in Heaven.*

God is here described both by his *Goodness* and *Greatness.* His *Goodness* is implyed under this title Father: & his *Greatness* is set forth by the chief place of his residence, which is Heaven, where his glory is especially manifested. The former sheweth, How ready God is to hear and answer our Prayers, being *Our Gracious Father* in and thorow Jesus Christ. The latter, how *able* he is to grant our Requests, being the great *Lord* of Heaven and of Earth. Both which duely considered will be a speciall means to preserve in us a blessed mixture of *Confidence*, and *Reverence*, which are necessary in our approaching unto God by Prayer. As we ought then to be perswaded of Gods Fatherly affection towards us, that thereby we may be the more encouraged to goe unto him, and with the greater *Confidence* rest upon him for all needful good things. So we ought with all *Reverence* to prostrate ourselves before him, being in Heaven, and we upon earth.

Q. How many Petitions are there in the Lords-Prayer?

A. *Six in number, whereof the three first concern the glory of God, the three last our own good.*

Q. Which is the first Petition?

A. *Hallowed be thy Name.*

Q. What is here meant by the Name of God?

A. *God*

A. *God himself, and any thing whereby he is made known unto us.*

Q. What is meant by Hallowing the Name of God?

A. *The honouring and glorifying of God.*

For the better understanding the extent of this Petition, know, That Gods Name is *Hallowed*, and Sanctified by us four ways.

1. When we conceive of God in our minds, and acknowledg him, as he hath revealed himself in his Word, to be full of Majesty and Power, to be eternal, omniscient, every where present; yea, infinite in Wisdom, Holiness, Mercy, Justice, and the like.

2. When we sanctifie him in our hearts, which is, when we love him above all, fear him above all, and place our whole trust and confidence in him for the supply of our wants above all.

3. When with our tongues we speak of God, and of his Excellencies, with all Reverence: and instruct others therein, that so the name of God may be the more honoured, and glorified.

4. When we walk in the ways of Holiness and Righteousness, therefore saith our Saviour. Mat. 5. 16. *Let your light so shine before men, they may see your good works and glorifie your Father which is in Heaven.* implying, that God is honoured and glorified by our godly lives and conversations.

Q. What do you pray for in the first Petition, when you say, *Hallowed by thy Name?*

A. *That God in all things may be honoured and glorified by us, and all other Creatures.*

Q. Which is the Second Petition?

A. *Thy Kingdom come.*

For the meaning of these words, we must know. That Gods Kingdom is an Estate, wherein as a King he ruleth; So as whersoever God hath a dominion and Rule, there is his Kingdom.

Now God doth reign

1. By his absolute Power over the whole world.

2. By his special grace over his Church, and accordingly is his Kingdom distinguished, for

1. He hath an Universall Kingdom, called his Kingdom of Power, because by his Supream power he Ruleth all

creatures whatſoever, but this Kingdom is not here properly meant.

2. He hath a Peculiar Kingdom, whereby he reigneth over a ſelect people called his *Church*.

This Peculiar Kingdom is in ſome reſpect called the Kingdom of *Grace* : and in other reſpect, the Kingdom of *Glory*, which is but one and the ſame Kingdom diſtinguiſhed into two parts, which differ only in ſome circumſtances, as,

1. *In Time*, The Kingdom of *Grace* is in this Life : The Kingdom of *Glory* in the life to come.

2. *In Place*. The Kingdom of *Grace* is on earth ; that of *Glory* in Heaven.

3. *In Condition*. The Kingdom of *Grace* is *warfaring* againſt many enemies, in which reſpect it is ſtiled the *Church Militant*. The Kingdom of *Glory* is *triumphing* in Heaven, therefore called the *Church Triumphant*.

Now this *Peculiar* Kingdom, as conſiſting of both the parts thereof, namely, The Kingdom of *Grace* and the Kingdom of *Glory*, is meant in this Petition.

The word *Come* in this Petition inplyeth an encreaſing, and proceeding on to perfection : it ſheweth that Gods peculiar Kingdom is not yet come to the height as we ſay : that is, is not yet fully accompliſhed, and perfected.

Q. What do you pray for in this Second Petition ?

A. *That Gods Church here in this World may be daily increaſed and compleated, and the Kingdom of Glory haſtened.*

Q. Which is the Third Petition ?

A. *Thy Will be done in earth, as it is in Heaven.*

Q. What do you pray for in this Petition?

A. *That the Will of God may be done by us, and all men in the World, as it is by the glorious Angels in Heaven.*

The particle *As* in this Petition, is not a note of *Equalitie*, but of *Likeneſs*, and *Similitude* ; for here we cannot equal the glorious Angels in doing the will of God; yet we may and ought to be like unto them therein. As they doe the will of God with all *ſincerity*, and *integrity*, yielding an univerſal ſubjection to every part thereof: with all *cheerfulneſs* and *alacrity*, rejoycing to doe his will : as alſo with all *ardency* and *zeal*, in which reſpect they are ſaid to be a *flamming*

ing fire; So should we endeavour to imitate them in our Obedience, making it our meat, and our drink to be doing the will of our Heavenly Father.

Q. Which is the Fourth Petition?

A. *Give us this day our daily Bread.*

Q. What is here meant by Bread?

A. *All temporal blessings needful for the preservation of this present life.*

Q. Why is *bread* here mentioned rather than any other outward blessing?

A. 1. *Because Bread of all outward Blessings is the most necessary.*

2. *To teach us to moderate our desires after earthly things.*

For we are taught to desire *bread*, and not *quails* and *delicates*, not *riches* and *superfluity*. If the Lord be pleased to give in abundance of outward things, be thankfull unto him, and use them well, giving out some part thereof for the relief of the poor Members of Jesus Christ, which in truth, is the most acceptable thanks we can give unto him, *for with Such Sacrifices God is well pleased*, Heb. 13. 16.

Q. What doe you pray for in this Fourth Petition.

A. *That God would bestow upon us all temporal blessings needful for this life.*

Q. Why are we to pray for bread only *for a day*, and not for a Moneth, or a Year?

A. *To teach us to depend upon Gods Providence, from day to day.*

It is our duty as to pray unto God for all needful good things, so to rest upon him for a continual supply of them.

Q. Which is the Fift Petition?

A. *Forgive us our Trespasses as we forgive them that trespass against us.*

Q. What do you pray for in this Petition?

A. *That God, for* Christs sake, *would as freely forgive us all our sins and trespasses committed against him, as we forgive those who have trespassed against us.*

I say, for *Christs Sake*, because we come to be acquitted of our sins, only by the Merits of his bitter Death and Passion.

Jeſus Chriſt as our Surety, in our ſtead, and for us, hath undergone and endured that puniſhment which we by ſin deſerved. And God is pleaſed to accept thereof, as a Satisfaction for our ſins, So much the Apoſtle expreſſeth, Gal. 3. 13. *Chriſt hath redeemed us from the Curſe of the Law, being made a curſe for us.*

Q. Why is this Clauſe, (*As we forgive them that treſpaſs againſt us*) added to the Petition?

A. *As a motive to move us to forgive thoſe who have wronged us.*

For we pray unto God to forgive us, SO, and no otherwiſe, than as we forgive thoſe who have wronged us. If therefore we forgive not others, we pray unto God not to forgive us, but to condemn us. It will be therefore our wiſdom to forgive, leſt whilſt we deny and ſhut up our hearts from our brethren, we ſhut out Gods Mercy from our ſelves. *For he ſhall have Judgment without Mercy, that hath ſhewed no Mercy*, Jam. 2. 13.

2. *As an Evidence unto us of Gods forgiving our ſins and Treſpaſſes committed againſt him.*

For our forgiving our Neighbour is a reflex or fruit of Gods Love unto us in forgiving our ſins committed againſt him. It is a beam of that Grace and Mercy which we our ſelves have received from the Lord. As therefore we would be perſwaded of Gods Mercy towards us in the forgiving our ſins, let us be ready and willing to forgive thoſe who have wronged us. For from our readineſs to forgive them, we may argue the Love of God towards us in forgiveing our ſins committed againſt him, which is our Saviours reaſoning, *Math.* 6. 14.

Q. Which is the Sixt Petition.

A. *Lead us not into Temptation, but deliver us from Evil.*

This Petition is fitly inferred upon the former: becauſe thereby is implyed, that though God fully acquit us of the guilt and puniſhment of all our ſins, yet we have need of farther grace to be enabled to ſtand faſt, that we be not again overtaken, and overcome.

Q. What do you pray for in this Petition?

A. *That God would either preſerve us from Temptations*

tations, or give us such strength to resist them, that we may not be overcome by them.

By temptation here is meant temptation unto Sin, whether it arise from Satan, the world, or our flesh.

Q. Why is the Plural number used in all the Petitions which we make for ourselves, as Give US, Forgive US, and deliver US?

A. *To shew that we ought to be as mindful of others as of our selves, and to crave for them the same blessings which we crave for our selves.*

Hereby we profess God to be the fountain of all blessing, able to help all, even others as well as ourselves, which is a great honour done unto him. And hereby we do also profess, that we are willing and desirous that others should partake of the same blessing that we crave for ourselves, which is a notable evidence and singular fruit of brotherly love.

Q. In which words is the Form of Thanksgiving?

A. *In these, For thine is the Kingdom, the Power, and the Glory, for ever and ever.*

Q. To what use serveth this form of Thanksgiving?

A. 1. *To teach us to add Praises and Thanksgivings, to our Prayers and Petitions.*

This will prove as an excelent means to move God to continue his favours and mercies unto us, so likewise a strong inducement to prevail with him to multiply further Favours and Mercies on us. Thus the *tenth Leper* who turned back to give thanks to God for cleansing his leprous body, received thereby another, and a greater benefit, namely, the cleansing of his soul from the spiritual leprosie of sin, *Luk.* 17.19.

2. *This Form of Thanksgiving serveth as an encouragement to put up these forementioned Requests unto God with Assurance of obtaining them.*

In that to him alone belongeth Sovereignty, Omnipotency, and glorious Excellency, and that to all Eternitie; So that we need not question either Gods willingness to hear nor ability to grant our requests.

Q. What doth the Word AMEN at the end of the Prayer import?

A. 1. *A full assent to all that hath been before mentioned.*

2. *An earnest desire, and affection to obtain that which hath been prayed for.*

3. *The perswasion of our hearts that the things asked of God shall be obtained, so far forth as they make for Gods glory, and our own good.*

FINIS.

A Prayer to be uſed in Families both Morning and Evening, drawn up for the uſe of thoſe only who need ſuch an help.

BLeſſed Lord God, who art great and glorious in thy ſelf, good and gracious in and through thy beloved, Jeſus Chriſt: A God glorious in thy juſtice to execute vengeance upon the wilful, and impenitent; but gracious in thy mercy to paſs by the offences of poor penitent ſinners. Lord we acknowledg our great unworthineſs to come into thy preſence, to preſent our Prayers and ſupplications unto thee. But though we are unworthy, yet Chriſt is worthy. We beſeech thee therefore for his ſake to look graciouſly upon us; to paſs by our unworthineſs, and to ſtrengthen our weakneſs. To this end, as we draw near unto thee, ſo be thou pleaſed to draw near unto us, enabling us to pray as with humility and ſincerity, ſo with zeal and fervency of ſpirit, and with faith in Jeſus Chriſt, looking for audience and acceptance in and thorow him. Bleſſed Lord God, we cannot but acknowledg, thou didſt at firſt create us in a bleſſed and happy eſtate, even after thine own image, endowing us with true knowledg, holineſs and righteouſneſs. But we ſoon fell from that ſtate of innocency and bleſſedneſs in the loyns of our firſt Father *Adam*; and impiunged our ſelves with him into a dreadful gulf of ſin and miſery. For, O Lord, beſides the guilt of *Adams* ſin, we have contracted from him a Maſs of corruption, which hath poyſoned our very natures: polluted and defiled all the faculties of our ſouls, with all the parts and members of our bodies. So that we may more truly in regard of our ſpiritual uncleanneſs, cry out *Unclean Unclean*, than the Leper under the Law in regard of his bodily uncleanneſs. And O Lord, to this coruption of our natures we have

added many actual ſins of our own: which as they have been heinous in their quality, ſo in their number and multitude have far exceeded the hairs of our heads, and the ſands on the Sea-ſhore, which cannot be numbred. The which we have committed through the whole courſe of our lives, from our infancy to this preſent time. So that we are now grown old in ſin, and overgrown with corruption. Though the time thou haſt allotted us here to live is very little, even as a moment to Eternity, yet alas how little of this little have we lived to thee our God, or to the good of our own ſouls? having miſ-pent the greateſt part of our days in vanity and pleaſure. We have continued ignorant of thee: how much means of knowledg have we had, and yet how little knowledg have we gotten? oh how little have we done for our ſouls, or the other World? We have not conſidered what is like to become of us hereafter. How little care and pains have we taken to make ſure for Eternity? We have taken the courſe to undo our ſelves for ever. We have broken every one of thy moſt holy and righteous Laws ten thouſand, thouſand times. Yea, we have ſinned againſt thy Goſpel in ſlighting the offers of Grace. Though thou haſt ſent unto us Embaſſador after Embaſſador, to woo and beſeech us to abandon our ſins, and to receive Jeſus Chriſt, yet alas, how have we ſlighted thy meſſengers, and turned a deaf ear to all thy gracious invitations. Though we are willing to take Chriſt for our Saviour, to preſerve us from hell and damnation; yet alas, how unwilling are we to take him for our Lord and King, to yield obedience and ſubjection unto him? Lord, we cannot but acknowledg our great unthankfulneſs under thoſe manifold favours and mercies thou haſt in a plentiful meaſure conferred on us; as alſo our unprofitableneſs under thy Fatherly chaſtiſements, laid upon us in love and for our good: our diſcontentedneſs at our preſent ſtate and condition. And, oh how carleſs and negligent have we been

in

in the discharge of the duties of our places, callings, and relations? Oh the multitude of worldly and covetous thoughts, of proud and ambitious thoughts, of wicked and prophane thoughts, of wanton and unclean thoughts, yea of blasphemous and atheistical thoughts, that lodg in the hearts of most of us, and there revell it day and night! And, O Lord, we cannot but acknowledg the deadness of our hearts, the distractions of our minds in the performing holy duties. We are active and lively about our worldly businesses, but oh how dull and flat are we in our religious exercises? praying as if we prayed not, and hearing as if we heard not. Lord, make us truly apprehensive of our sins and misery, that we may humble our selves under a sence of them, and turn unto thee by true and unfeigned repentance. Turn us, O God, and we shall be turned, draw us, and we will run after thee. And, O Lord, whilst we are returning unto thee, meet us, we pray thee, in the way: and like a tender Father, embrace us with the arms of thy mercy. Our sins, we confess are many and heinous, yet we know and believe thy mercies are far more, and the merits of Jesus Christ are far greater: and therefore we are resolved to adventure our souls, as upon the mercies of thee our God, so upon the merits of Jesus Christ, into whose arms we here cast our selves.

Oh be pleased to make us partakers both of the merits of Christs death in freeing us from the guilt of sin, and of the virtue of Christs death in freeing us from the power and dominion of sin; that it may not rule and reign in us as formerly. Lord, work in us a loathing, and true hatred of every sin, especially of such as we have been most addicted to, and have most delighted in. To this end convince us what a folly, yea madness it is for the short fruition of a momentany pleasure here, to implunge our selves into everlasting burnings. Oh convert every unconverted soul among us; bring us to Christ; make us adventurers

venturers for the other world: let us be resolved hence-forth for an holy and righteous life: instruct us in thy ways, and teach us thy Statutes. Break the power of our sins, subdue our rebellion: and make us willing to be the Lord's. Change our evil natures, and give us another spirit: help us sincerely to choose thee as our portion; to love, and fear, and trust in thee; and to walk humbly with thee all the dayes of our life. Help us to set our affections on things above, and no longer on this earth: let us die daily to sin, and this World, let us exercise our selves in keeping a good conscience, towards God and men: let us work out our Salvation with fear and trembling, and give all diligence to make our calling and election sure; and let not our labour herein be in vain. Keep us, O Lord, from our iniquities: keep us from the way of lying, from all unrighteous and unjust dealing, from wrath, and evil speaking; let us be true, temperate, peaceable and merciful, as the children of our heavenly Father. Help us to be serious, and savoury, and tender, and watchful: and hold us on constantly in our holy course to the end of our days.

In the Morning.

Lord, take us into thy keeping and protection this day; keep us from all danger especially from sinning against thee: to this end, make us watchful both against the occasions of sins, and temptations thereunto. Keep us, we pray thee from idleness. And bless our lawful undertakeings: so spiritualize our hearts and affections, that we may have heavenly hearts in earthly employments, and so may serve thee our God whilst we are serving our own necessities.

In the Evening.

Lord take us into thy keeping and protection this night; grant we may lodg in the arms of Jesus Christ, that we may rest in his bosom. Give unto us such sweet and comfortable rest and sleep, that our bodies may be refresh'd, and we the better enabled to serve thee the next day in our several places & callings. help us to keep always upon our heart a deep sense as of the certainty of our death, so of the uncertainty of the time thereof, that we may live as those who believe we must shortly die.

Together

Together with us bleſs, we beſeech thee, thy whole Church; Call thine antient people the Jews; and bring in the fulneſs of the Gentiles. And particularly we pray thee for our own Nation, the Land of our Nativity: pardon the crying ſins thereof. Showr down thy bleſſings upon it both temporal and ſpiritual. In ſpecial we pray thee ſo to bleſs our Royal Soveraign, that under him we may live a quiet and peaceable life in all our godlineſs & honeſty. Bleſs likewiſe all our Magiſtrates, and Miniſters of thy holy Word. Thou the Lord of the harveſt, ſend plenty of Labourers into thy harveſt. And, O Father of mercy, look down with the eye of pity and compaſſion upon all thine afflicted ones: let thy mercies be ſuitable to their ſeveral needs and neceſſities. Bleſs all Chriſtian families, this in particular; enrich every ſoul with all needful, ſaving graces.

Bleſſed Lord God, according to our bounden duty, we offer up our ſacrifice of Praiſe and thankſgiving unto thy bleſſed Majeſty; in the name and mediation of thy beloved Son Jeſus Chriſt. Bleſſing and praiſing thee for our health, wealth, food and raiment, for our preſervation from our firſt being to this preſent time. We bleſs thy name above all for that gift of gifts, the Lord Jeſus. And for the Goſpel wherein thou haſt freely offered Chriſt, with all his benefits to us. We bleſs thee for whatever grace hath been wrought in any of us by the Goſpel; and for that good hope thou haſt given us through grace. We bleſs thy name for this days protection hitherto. Add, we pray thee, this mercy, give us grace to live as in thy ſight, who ſeeſt all our ways, and art privy to every ſecret thing which we do. And now, O Lord, accept our perſons, though ſinful; and our ſervice, though full of weakneſſes, in thy beloved Son, with whom thou art well pleaſed. In whoſe name and words, we further call upon thee, ſaying, *Our Father which art in Heaven, &c.*

O Eternal and ever-living Lord God, the fountain of all blessings, the Father of Mercy, and God of all Consolation. I thy poor creature altogether unworthy to appear in thy sight, to present my prayer and supplication unto thee: do yet in the name and mediation of thy beloved Son Jesus Christ prostrate my self at the foot-stool of thy grace, looking for acceptance and assistance in and through him. For his sake look graciously upon me, pardon my sins which are many and heinous. Lord, I cannot but acknowledg, that besides the guilt of *Adams* sin, there is in me a fountain of Corruption, which I brought with me into the World: from whence hath plentifully flowed many poysonous streams of actual transgressions, and that in evil thoughts, evil words, and evil actions; which I have committed through the whole course of my life, from my tender infancy to this present time. I have been alienated from the life of God through the ignorance that is in me. I have walked after the course of this World, fulfilling the desires of my flesh and of my mind minding earthly things. I have broken thy Law, neglected thy Gospel, refused the offers of Christ, and am in great doubt that to this day there hath been no good work wrought upon me, but that I continue in the gall of bitterness, and the bond of iniquity. Lord, I cannot but acknowledg, I have shamefully abused the riches of thy goodness, forbearance, and long-suffering, which should have led me to repentance; as also thy Fatherly corrections and chastisements, laid upon me in love, and for my good; oh how little have I been bettered thereby? How do I spend my time and strength for the getting of earthly riches, and satisfying my self with sensual pleasures, and in the mean time am carless of my precious and immortal soul? Lord, I have often for my profit and pleasure sake

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omitted, and put off the holy exerciſes of Religion, which ought to have been performed by me; and have been exceeding dead and dull, lifeleſs and heartleſs in performing thoſe good duties I have taken in hand. I have been unfruitful under a plentiful diſpenſation of the means of grace: unthankfull under thoſe favours and mercies thou haſt conferred on me: unfaithfull to thoſe manifold vows and promiſes, I have made unto thee my God. Truth, Lord, my ſins are many and heinous: but this is my comfort, that Jeſus Chriſt came into the World to ſave ſinners, and why not me? why not me? I acknowledg my ſelf to be a great ſinner: but yet again thy word teſtifieth, that Jeſus Chriſt came to ſave the chief of ſinners, Therefore will I not deſpair of mercy, but am reſolved to caſt my ſelf, and the burden of my ſins into the arms, and upon the ſhoulders of Jeſus Chriſt. Be pleaſed to accept of what Chriſt hath done and ſuffered for me, and to accept of me in him. Turn me, O Lord, unto thee, & through him let me be reconciled unto thee. Slay the enmity, and ſubdue the rebellion of mine heart againſt thee. Waſh my polluted Soul with his moſt precious blood; cloath my nakedneſs with the long white robe of his righteouſneſs, fill my emptineſs out of that fulneſs which is in Jeſus Chriſt. Enrich my ſoul with all needful, ſaving, ſanctifying graces. Let the faith of Gods Elect, let the love and fear of thy name be ſhed abroad in my heart. Oh that every grace may more and more flouriſh in me, & my luſts more and more wither and decay in me. Let my covetouſneſs die, let my pride, & envy and paſſion, & ſenſuality die; let the whole body of death be deſtroyed, that I may no longer ſerve ſin. O give me grace in this my day to know the things that belong to my peace, to make a right uſe of this time of my viſitation. As Chriſt is now frequently tendred in the Miniſtry of the Goſpel as a Saviour to poor ſinners: So Lord give me grace fiducially to cloſe with the offers and tenders of him, that Chriſt may

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be mine and I his. As thou haſt been pleaſed to afford unto me, the means of grace, ſo I pray thee help me to carry my ſelf in ſome meaſure ſuitable and anſwerable thereunto: that I may not be a ſhame, but rather a credit to Religion, and my profeſſion thereof. To this end teach me to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly in this preſent world. Bleſſed Lord ſeeing without thy bleſſing it will be in vain to put forth my own pains and indeavours, I beſeech thee to help me to labour in the work of the Lord, and to crown my pains and endeavours, with a bleſſing from Heaven. Make me more ſpiritual in worldly buſineſſes; and leſs worldly in ſpiritual buſineſs. Be pleaſed to put good meditations into my mind, and holy deſires into my heart. Let no corrupt communication proceed out of my mouth, but ſuch as may adminiſter grace to the hearers. Help me to redeem time, let me not loſe one day more, ſet me preſently to work out my ſalvation with fear and trembling: let me chooſe the good part, and make ſure for eternity: let me never venture my ſoul on falſe and deceitful hopes, but let me make ſure. Lord, let me not be deceived, and found an hypocrite at laſt: but let me be found in the faith, that I may have rejoycing before thee in the great day.

Neither pray I for my ſelf alone, but for thy whole Church whereſoever diſperſed, or how ſoever diſtreſſed upon the face of the whole earth. In ſpecial I pray thee to bleſs this Land and Nation, with all bleſſings, both temporal and ſpiritual. And herein our Soveraign Lord and King: make him an inſtrument of bringing much glory to thy name, and much good to thy Church and people: Bleſs him in his Relations, Counſels, and Forces. Bleſs the Magiſtrates and Miniſters, with the whole people of this Land: the afflicted members of Jeſus Chriſt; let thy mercies be ſuitable to their ſeveral needs, and neceſſities, Vouchſafe to every one of us grace to live in

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thy fear, to die in thy favour, and reign with thee Eternally in Heaven.

And now, O Lord, in the name of Jeſus Chriſt, I bleſs and praiſe thy glorious Majeſty, for all thoſe manifold favours thou haſt in a plentiful manner conferred on my ſoul and body; for my preſervation as from manifold dangers whereunto I was ſubject, ſo from many ſins whereinto the corruption of my fleſh, and perſwaſion of the Devil would have thrown me headlong. Bleſſed be thy name for thy good providence over me, through the whole courſe of my life; thou haſt been my God from my Mothers womb, ſupplied me with all needful good things. But above all, bleſſed be thy name for that foundation of all other mercies, thy dearly beloved Son, for thoſe great things he hath done and ſuffered for me, and thoſe many good things, whereof in and though him I have hope, or am made partaker. Lord, pardon the manifold weakneſſes & imperfections which have accompanied this holy ſervice, in and through thy beloved Son Jeſus Chriſt. In whoſe name and words, I further call upon thee, ſaying, *Our Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done on Earth, as it is in Heaven. Give us this day our daily bread: And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

FINIS.